Teacher's Class Notes

Reach the Goal Via Tajweed Rules

Compiled by

Maha Rashed

Table of Contents

Introduction

What is Tajweed?

The word Tajweed linguistically means 'proficiency' or 'doing something well'. When applied to the Qur'an, it means giving every letter of the Qur'an its rights and dues of characteristics when we recite the Qur'an and observing the rules that apply to those letters in different situations. We give the letters their rights by observing the essential characteristics of each letter that never leave it. And we give them their dues by observing the characteristics of each letter that are present in them some of the time and not present at other times.

The Qur'an was revealed with Tajweed rules applied to it. In other words, when the angel Jibreel ((AS)) recited the words of Allah to the Prophet Muhammad (SAW) he recited them in a certain way and he showed the Prophet (SAW) the ways in which it was permissible to recite the Qur'an. So it is upon us to observe those rules so that we recite it in the way it was revealed.

History of Tajweed

At the time of the Prophet (SAW) there was no need for people to study Tajweed because they talked with what is now known as Tajweed so it was natural for them. When the Arabs started mixing with the non-Arabs as Islam spread, mistakes in Qur'an recitation started appearing, so the scholars had to record the rules. Now, because the everyday Arabic that Arabs speak has changed so much from the Classical Arabic with which the Qur'an was revealed, even Arabs have to study Tajweed.

The purpose of Tajweed

The Qur'an is the word of Allah, and its every syllable is from Allah. Its recitation must be taken very seriously. The purpose of the Science of Tajweed in essence is to make the reciter proficient in reciting the Qur'an, observing the correct pronunciation of every letter with the rulings and characteristics which apply to each letter, without any exaggeration or deficiency. And so through this the reciter can recite the Qur'an upon the way of the Prophet pbuh. as he received it from Jibreel who received it from Allah (SWT) in the Classical Arabic dialect that it came down in.

Arabic letters each have a Makhraj – an exit or articulation point - in the mouth or throat from which they originate and they also each have Sifaat – attributes, or characteristics - particular to them. Knowing the Makhraj and Sifaat of each letter is an important part of Tajweed. Sometimes two letters have very similar exits which makes mixing them up easy. So if a person does not know the attributes of each letter there is a danger that he will change the meaning of the words in Qur'an recitation. Observing the rules of Tajweed in reciting protects the reciter from making mistakes in reciting the Qur'an.

The ruling of reading with Tajweed

Muhammad bin Al-Jazaree the great Qur'an and Hadeeth scholar of the 9th Century (Hijri) says in his famous poem, detailing the rules of Tajweed: "And applying Tajweed is an

issue of absolute necessity, whoever doesn't apply Tajweed to the Qur'an, then a sinner is he."

So he regarded it as an obligation and he regarded leaving it as a sin. And the majority of scholars agree that applying the Tajweed rules of Qur'an are an individual obligation (فرض عين) upon every Muslim who has memorized or read part of or all of the Qur'an. That is because the Qur'an was revealed with the Tajweed rules applied to it and the Prophet (SAW) recited it back to Jibreel in that way and the Companions of the Prophet (SAW) read it in that way, so it is an established Sunnah.

The obligation of Tajweed

The proofs that the scholars bring to show the obligation of Tajweed is that Allah says in the Qur'an,

أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ۝٤

The meaning of which is: '***And recite the Qur'an (aloud) in a (slow and melodious) style (tarteela)***' (Surah Muzzammil, Ayah 4)

Ali ibn Abi Talib (RA) said in the explanation of this aayah: "at-Tarteel is Tajweed of the letters and knowing where to stop (correctly)".[An-Nashr of Ibn Al-Jazaree 209:1]

And of the rights of reciting correctly is reciting it the way it was revealed. There are various Ahadeeth also showing us the importance of Tajweed. Umm Salamah was asked about the recitation of the Prophet (SAW) and she described it as a recitation 'clearly-distinguished letter by letter'.[Tirmidhi]

Sa'eed bin Mansoor relates in his Sunan that a man was reciting the Qur'an to Abdullah bin Mas'ood and he recited "Innamas sadaqaatu lil fuqara-i wal masaakeen", so Ibn mas'ood said: "This was not how the Messenger of Allah (SAW) recited it to me!" So the man asked, "How did he read it to you oh Aba Abdir-Rahman?" So he said "Lil Fuqaraaaa-i wal masaakeen", he elongated the word Fuqaraa and the knowledge of the different lengths of elongation (mudood) is also from the rules of Tajweed.

Ibn al-Jazari (may Allaah have mercy on him) said: Whoever is able to read the words of Allah with correct Arabic pronunciation but he deliberately pronounces it incorrectly like a non-Arab, out of arrogance, stubbornness and complacency, or because he is too proud to go to a scholar who could help him to correct his pronunciation, is undoubtedly falling short and sinning and being dishonest. The Messenger of Allaah (pbuh) said: "Religion is sincerity: to Allah, to His Book, to His Messenger, and to the leaders of the Muslims and their common folk."

It is not permissible for anyone to deliberately change any letter of it when he is able to pronounce it correctly. This is a kind of mistake which is a sin. If a person finds it difficult

to pronounce the letters correctly – such as people in whose language some of the Arabic letters, such as ظ , ذ and خ do not exist – they have to try to learn the correct pronunciation, but if they are unable to master it then they are excused, but their example should not be followed, and they should be called upon to strive their hardest to learn and correct their pronunciation. And none of them should lead the prayer, unless he is leading others like him who cannot pronounce well either. (1)

Mistakes in Tajweed:-

The scholars have divided the types of mistakes one might fall into when reciting the Qur'an into two types:

1.Clear mistakes and

2.Unobvious (hidden) mistakes.

The Clear mistakes must be avoided by all and to avoid them one must know the rules of Tajweed. If a person falls into the Clear Mistakes, this is considered a sin and Ibn Taymiyyah even regarded it undesirable for a Student of Knowledge (i.e. someone who knows Tajweed) to pray behind a person who makes Clear Mistakes in their Salaah. As for the Unobvious mistakes, then the ruling on them is lighter and the recitation of a person falling into this type of mistake is regarded as lacking in completeness and prayer behind such a person is sound.

Reciting the Qur'an melodiously

The Prophet (SAW) used to recite the Qur'an in slow, measured, rhythmic tones as Allah had instructed him, not hurriedly, but rather "he would recite a surah in such slow rhythmic tones that it would be longer than it would seem possible."[Muslim, Muwatta] He would stop at the end of each aayah [Abu Dawud]. He commanded people to recite in a beautiful voice in a pleasant melodious tone. He said "Beautify the Qur'an with your voices [for a fine voice increases the Qur'an in beauty]"[Bukhari] and he said "He who does not recite the Qur'an in a pleasant tone is not of us."[Abu Dawud]

Unfortunately all too often we find people reciting the Qur'an quickly and without changing their tone and without any feeling. We should put all our efforts into reciting the Qur'an with as much feeling as we can! Have you ever prayed behind an Imam who read with feeling? Well the Prophet (SAW) said "Truly the one who has one of the finest voices among the people for reciting the Qur'an is the one whom you think fears Allah when you hear him recite."[Daarimi, Tabaraani]

And once when the Prophet (SAW) complimented Abu Moosaa al-Ash'ari on the beauty of his recitation, Abu Moosaa said "Had I known you were there, I would have made my voice more pleasant and emotional for you."[Bukhari, Muslim]

Let us remember, that the Qur'an is the word of Allah. In it we find exhortations, warnings, glad-tidings, parables, stories of the past, commands and prohibitions. Aayaat to make us think, reflect, cry, fear, hope, love, fall down in prostration! How can we recite all of

[1] 67586 www.islam-qa.com

this without feeling!? When we recite an aayah of Qur'an we should imagine that we are trying to feel and convey the full message behind that aayah. Perhaps some of us don't feel confident.

I believe that this lack of confidence comes partly from not knowing the rules of Tajweed correctly and so fearing that we will make mistakes and partly from not understanding the meaning of what we are reciting. So let us work hard to remove these two obstacles by learning Tajweed and working towards learning Arabic.

Helpful Tips towards learning Tajweed

* You must find a Qur'an teacher who has studied Tajweed to listen to your recitation and correct you. Tajweed cannot merely be learnt from books, because the movements of your mouth as well as the sounds are important and only a teacher can correct you and make sure you are applying the rules correctly. Qur'an recitation is a science which was passed down generation by generation through teachers not just books, with a direct line to the Prophet pbuh.

* Follow this book containing the rules of Tajweed and learn each rule little by little, applying it as you go along with the help of your teacher. Following the charts will make it even better to understand and remember the rules InshaaAllah.

* Listen to Qur'an tapes of reciters who recite very clearly (you can find that also at www.reciter.org), at a medium or slow speed and notice them applying the different rules of Tajweed. Repeat after them while trying to apply the rules you've learnt. Try to copy their tone and melody as well and see how it changes as the meaning of what they're reciting changes.

* Apply the rules you learn to the Surahs you have already memorized and don't save any effort about reciting correctly. You might have to revise the surahs by looking back at them.

* Practice and repetition will make perfect InshaaAllah: As Ibn al-Jazaree says in his poem about acquiring Tajweed: 'And there is no obstacle between it (learning Tajweed) and leaving it, Except that a person must exercise his mouth with it!'

May Allah help us all to give His Book its right when we recite it and make reciting it more beloved to our tongues than anything else. Aameen.

Maha M. Rashed

Tajweed

The ***linguistic*** meaning المعنى اللغوى of Tajweed is التحسين (*to beautify something*).

The ***technical*** meaning المعنى الاصطلاحى of Tajweed is إعطاء كل حرف حقه ومستحقه (*to give every letter its right with its description and its origination*)

Benefits of learning Tajweed

The benefits of learning Tajweed are many as reflected in some of the following Ahadeeth:

- **The reciters of the Qur'an will be in the company of the noble and obedient angels**
  'Aa'ishah, may Allah be pleased with her, relates that the Prophet (SAW) said: "Verily the one who recites the Qur'an beautifully, smoothly, and precisely, he will be in the company of the noble and obedient angels. And as for the one who recites with difficulty, stammering or stumbling through its verses, then he will have TWICE that reward." [Al-Bukhari and Muslim]
- **You will be from the best of people**
  'Uthmaan, may Allah be pleased with him, said that the Prophet (SAW) said: "The best of you are the ones who learn the Qur'an and teach it to others" [Al-Bukhari]
- **There are ten rewards for each letter you recite from the Quran**
  "Whoever reads a letter from the Book of Allah, he will have a reward. And that reward will be multiplied by ten. I am not saying that "Alif, Laam, Meem" is a letter, rather I am saying that "Alif" is a letter, "laam" is a letter and "meem" is a letter." [Tirmidhi states this is saheeh]
- **The Qur'an will lead you to Paradise!**
  The Qur'an is an intercessor, something given permission to intercede, and it is rightfully believed in. Whoever puts it in front of him, it will lead him to Paradise; whoever puts it behind him, it will steer him to the Hellfire." [An authentic hadith found in At-Tabaraanee, on the authority of 'Abdullaah ibn Mas'ood]

Rules of Noon and Meem Mushaddad

أحكام النون والميم المشددتين

- **The way of pronouncing:**

If a Meem or Noon is Mushaddad (that is, it has a shaddah sign on it), the reader must do Ghunnah (or Nasal sound) of 2 (beats) on it.

> Note: if the reader stops on a word ending with Noon or Meem Mushaddad, the Gunnah for the Meem or Noon Mushadad still have to be applied.

- **Examples:-**

بِجَهَنَّمَ	بِٱلنَّاصِيَةِ	ٱلنَّاسِ	لَتَرَوُنَّ	أَنَّ
إِنَّآ	فَأُمُّهُۥ	فَأَمَّا	وَأَمَّآ	عَمَّ

Al –Qalqalah

القلقلة

- **The meaning of Qalqalah**:

Means vibration, it is the vibration of sound at the end of the pronunciation of a letter.

It can be stated as a state between a Saakin (letter with Sukoon sign on it) and Mutaharrik (letter with Movement)

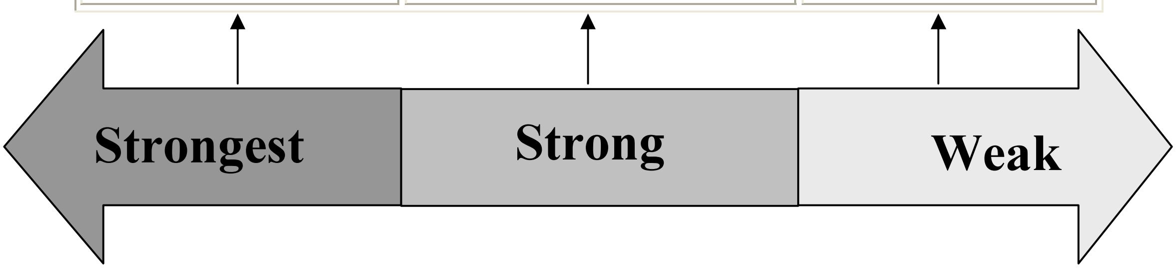
> Note: Qalqalah is only pronounced when the letter is Saakin (either the letter has the Sukoon sign or is assigned a sukoon because of stopping).

- **Letters of Qalqalah**:

They are collected in the words [قطب جد] OR [ق ط ب ج د]

- **Examples:**

وَٱلْحَجِّ	أَحَدٌ	صَدْرَكَ
ٱلْحَقُّ	ٱلصَّمَدُ	أَطْعَمَهُم
وَتَبَّ	حَسَدَ	ٱلْأَبْتَرُ



The Heavy and light Letters
حروف التفخيم والترقيق

Types of Arabic letters considering their heaviness and lightness

- **Heavy letters**
  - **The following letters** خص ضغط قظ
- **Temporary heavy and light**
  - **Letter (ر)** حرف الرا
    See chart page (12)
  - **The Alif Madd (ا)** ألف المد
    - **If the preceding letter is heavy** → **Alif Madd should be pronounced heavy**
    - **If the preceding letter is light** → **Alif Madd should be pronounced light**
  - **The Ghunnah for Ikhfaa Haqiqi** غنة الإخفاء الحقيقي
    - **If the following letter is heavy** → **Ghunnah should be heavy**
    - **If the following letter is light** → **Ghunnah should be light**
  - **Laam (ل) in the Exalted name of Allah** حرف اللام فى لفظ الجلالة
    الله – اللهم
    See chart page (10)
- **Light letters**
  - **The Rest of the letters**

1. Heavy letters الحروف المفخمة:-

They are collected in the phrase

[خص ضغط قظ] OR [خ ص ض غ ط ق ظ]

- **The way of pronouncing a Heavy Letter:-**

The heavy letters have the quality of Isti'laa [2] "rising high". Because while pronouncing them, a part of the tongue (mostly the back part) rises up to the roof makes the letter sound heavy.

2. Light letters الحروف المرققة :-

All the letters other than the heavy letters and the temporary heavy and light letters.

- **The way of pronouncing Light Letters:**

The Light Letters have the quality of Istifaal [3] "falling down", by lowering the tongue when pronouncing the light letter.

3. Alif Madd ألف المد

The quality of Alif Madd being heavy or light depends on the letter preceding Alif Madd. If the letter before Alif Madd was light, so Alif Madd should accordingly take a light sound. And if the letter before Alif Madd was heavy, so Alif Madd should accordingly take a heavy sound.

4. The Ghunnah for Ikhfaa Haqiqi

See page 23 from Rules of Noon Saakinah and Tanween.

[2] See page 40 for more details about Isti'laa
[3] See page 40 for more details about Istifaal

5. Rules for The Laam of The Exalted Name of Allah اللام فى لفظ الجلالة

This is one of the temporary Qualities

a) If there is a Fatha or a Dhamma before the word of Allah or Allahum, then laam in Allah will be heavy.

Example:

قَالُواْ ٱللَّهُمَّ	سُبۡحَـٰنَكَ ٱللَّهُمَّ	يَشَآءَ ٱللَّهُ	وَٱللَّهُ

b) If there is a kasrah before the word Allah, then the Laam in Allah or Allahum will be light

Example:

قُلِ ٱللَّهُمَّ	دِينِ ٱللَّهِ	لِلَّهِ	بِٱللَّهِ

c) If the reader starts reading with the name of Allah, then Laam in Allah or Allahom will be heavy.

==

Laam (ل) in the
Exalted name of Allah
حرف اللام فى لفظ الجلالة
الله – اللهم

If the letter before the name of Allah has fat-hah or Dhammah

If reader starts reading with the name of Allah

If the letter before the name of Allah has Kasrah

Lamm in Allah should be heavy

Lamm in Allah should be light

4. Ruling of Raa’(ر) being HEAVY(مفخمة) or LIGHT(مرققة)

Depends on the Harakah on Raa’ (ر)

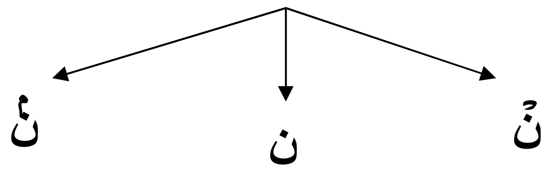
- َـ ُـ → Heavy
- ِـ → Light
- ْـ → **Look at the previous letter**
  - َـ ُـ Or ا or و → Heavy
  - ِـ → Light
    - **Except for**
      - لَبِٱلْمِرْصَادِ ⁄ مِرْصَادًا
        فِرْقَةٍ ⁄ قِرْطَاس ⁄ وَإِرْصَادًا
        Because the following letter (in the same word) is heavy → Heavy
      - فِرْقٍ → Heavy OR Light
  - **Hamzatul Wassl** → Heavy
    - أَمِ ٱرْتَابُوٓاْ
    - ٱلَّذِى ٱرْتَضَىٰ
    - رَّبِّ ٱرْحَمْهُمَا
    - ٱرْجِعِىٓ
  - **letter Yaa’ (ى)** → Light
    - خَيْرٌ
    - قَدِيرٌ
  - ْـ → Look at the Harakah on the previous letter
    - َـ ُـ → Heavy
      - Exceptional cases like:-
      - وَنُذُرِ / فَأَسْرِ / يَسْرِ
    - ِـ → Light
      - Except for
      - ٱلْقِطْرِ مِصْرَ → Heavy OR Light

The Rules of Noon Sakin and Tanween

أحكام النون الساكنة والتنوين

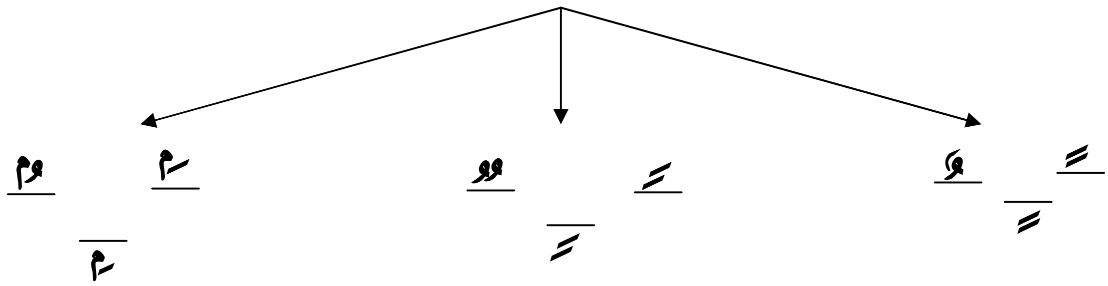
- **Noon Saakinah**: is a Noon with no Harakah or with a Sukoon sign on it.

Noon Saakinah



- **Tanween**:- Is actually a noon Saakinah which comes at the end of the nouns. It is pronounced but not written as Noon Saakinah.

Tanween



> Note: - Tanween only occurs at the end of nouns (except for two verbs) whereas Noon Saakinah may occur anywhere in a word (in the middle or at the End).

Rules of Noon Saakinah and Tanween[4]

- Izhar Halqi إظهار حلقى
- Idgham إدغام
- Iqlaab إقلاب
- Ikhfaa' Haqiqi إخفاء حقيقي

---

[4] Please refer to the chart page 20 to be able to find the rule and apply it while reciting Quran

First: Izhaar Halqi إظهار حلقى

- **Izhaar means** "clear"

- **Izhaar Letters**: the throat letters ء هـ ع ح غ خ

- **The way of pronunciation** :-

If a Noon Saakin or a Tanween is followed by any of the six throat letters, The Noon Saakin or the Tanween is pronounced clearly from its respective origination without Ghunnah.

- **Examples on Noon Saakin** نْ

لِمَنْ خَشِيَ	عَنْهُمْ	مِنْ أَهْلِ
مِنْ أَيِّ	أَنْعَمْتَ	يَنْهَىٰ

- **Examples on Tanween** ـٌ ـً ـٍ

سَلَٰمٌ هِيَ	عَبْدًا إِذَا	يَوْمَئِذٍ عَلَيْهَا
كَٰذِبَةٍ خَاطِئَةٍ	طَعَامٌ إِلَّا	يَوْمَئِذٍ خَٰشِعَةٌ

Note:- If the Tanween is followed by Hamzatul wassl(همزة الوصل) , the reader is supposed to pronounce the noon in the Tanween like Noon with Kasrah.
Example:

يَوْمَئِذٍ ٱلْمُسْتَقَرُّ

Second: Iqlaab إقلاب

- **Iqlaab means: - “**to turn over”

- **Iqlaab letters:- “**ب”

- **The way of pronunciation:-**

If a Noon Saakin or Tanween is followed by “ب”, it is converted into a hidden Meen with separating between lips. And the reader should make Ghunnah for 2 beats

- **Examples on Noon Saakin**

فَأَنۢبَتۡنَا	مِنۢ بَعۡدِ

- **Examples on Tanween**

يَوۡمَئِذِۭ بِجَهَنَّمَ	لَنَسۡفَعَۢا بِٱلنَّاصِيَةِ

Third: Idghaam إدغام

- **Idghaam means**: -
  "To mix" or to "put one thing into another". It is the mixing or entering of a Saakin letter into a Mutaharrik letter following it, so that they became a single Mushaddad letter.

- **Idghaam Letters**:-
  There are six letters of Idghaam which are collected in the word "يرملون"

Note: the Noon Saakin or the Tanween and the Idgham letter have to be in two different words, otherwise the reader is not Supposed to do Idghaam. In this case it will be Izhaar Motlaq (إظهار مطلق) and this case can be found only in 4 words in Quran صِنۡوَانٌ قِنۡوَانٌ بُنۡيَـٰنٌ ٱلدُّنۡيَا

- **Types of Idghaam**

1- Idghaam with Ghunnah

- The Letters for the Idghaam with Ghunnah: - "و " "م " "ن" "ي" OR "ينمو"

If the Noon Saakin or the Tanween is followed by any of these four letters, the reader should make Idghaam with Ghunnah for 2 beats.

- The way of pronunciation:-

Skip the Noon or Tanween and Pronounce Ghunna **with** the following letter for 2 beats

- Examples on Noon Saakin

مِن وَرَآءِهِم	مِّن مَّسَدِۭ	فَمَن يَعۡمَلۡ	فَلَن نَّزِيدَكُمۡ

- Examples on Tanween

يَوْمَئِذٍ نَّاعِمَةٌ	قُلُوبٌ يَوْمَئِذٍ	جَزَآءً مِّن	بَرْدًا وَلَا

2- Idghaam without Ghunnah

- The Letters for the Idghaam without Ghunnah: - "ر" "ل"

If the Noon Saakin or the Tanween is followed by any of these two letters, there is no Ghunnah while making the Idghaam.

- The way of pronunciation:-

Skip the Noon or Tanween and Pronounce ل or ر without Ghunna

- Examples on Noon Saakin

لَإِن لَّمْ	عَن رَّبِّهِمْ

- Examples on Tanween

لَرَءُوفٌ رَّحِيمٌ	ذِكْرٌ لِّلْعَالَمِينَ

Fourth: Ikhfaa Haqiqi إخفاء حقيقى

- **Ikhfaa maens**:

"To hide", It is the pronunciation Of Noon Saakina or Tanween In a way so that the sound is between Idghaam and Izhaar.

- **Letters of Ikhfaa**:-

Any letter other than the lettes of Izhaar, Iqlaab or Idghaam letters.

- **The way of pronunciation:-**

If any letter other than the letters of Izhaar, Iqlaab or Idghaam letters follows the Noon Saakin or Tanween, the Reader should hide the Noon Saakin or Tanween. The reader is also required to make Ghunnah for two beats.

- **The Ghunnah for the Ikhfaa**:-

1- Heavy Ghunnah
2- Light Ghunnah

First: The Heavy Ghunnah غنة مفخمة

If the Noon Saakina or the Tanween is followed by one of the heavy letters (خ ص ض غ ط ق ظ), the Sound of Ghunnah should also be heavy: -

- **Examples on Noon Saakin**

مَن طَغَىٰ	يَنظُرُ

- **Examples on Tanween**

كُتُبٌ قَيِّمَةٌ	عَذَابًا قَرِيبًا

Second: The Light Ghunnah غنة مرققة

If the Noon Saakin or the Tanween is followed by a light letter, the sound of Ghunnah should be light.

- **Examples on Noon Saakin**

أَنذَرۡتُكُمۡ	فَمَن شَآءَ

- **Examples on Tanween**

يَوۡمَئِذٍ شَأۡنٌ	وَكَأۡسًا دِهَاقًا

Chart for Rules of Noon saakinah and Tanween

Look at the following letter

Iqlaab (إقلاب)

Change Noon into hidden Meem + separation between the lips + Ghunna

مِنۢ بَيْنِ/يَوْمَئِذٍۭ بِجَهَنَّمَ

If the following letter is one of the letters in **يرملون**

Idgham (إدغام)

If the letter is ل or ر

Idgham without Ghunna (إدغام بدون غنة)

Skip the Noon or Tanween and Pronounce ل or ر **without** Ghunna

قَسَمٌ لِّذِى / لَئِن لَّمْ

If the letter is one of the letters in **ينمو**

Idgham with Ghunna (إدغام بغنة)

Skip the Noon or Tanween and Pronounce **Ghunna** with the following letter for 2 beats

حِسَابًا يَسِيرًا / فَمَن يَعْمَلْ

Exceptional cases

علامة السكت Sakt Sign

The presence of the Sakt Sign will make the Noon pronounced clearly without Idgham

وَقِيلَ مَنْۜ رَاقٍ

الإظهار المطلق Ezhar Motlaq

If the Noon Sakinah is followed by one of the Idgham letters in the same word, pronounce clear Noon

صِنْوَانٌ / قِنْوَانٌ / بُنْيَنٌ / ٱلدُّنْيَا

If the following letter is any other letter

Ikhfaa Haqiqi(إخفاء حقيقى)

Change the pronunciation of the Noon or the Tanween in to a hidden Noon with **Ghunna** for 2 beats

If the letter is one of the Heavy letters **خص ضغط قظ**

Heavy Ghunna

مِن ضَرِيعٍ / صَفًّا صَفًّا

If the letter is one of the Light letters **(Rest of the letters)**

Light Ghunna

مَن تَزَكَّىٰ/ دَكًّا دَكًّا

Izhaar Halqi (إظهار حلقى)

Pronounce clear Noon without Ghunna

مِنْ أَىِّ/ قُوَّةٍ عِندَ

Except if the Tanween is followed by Hamzatul wassl **(همزة الوصل)**

Pronounce the noon on the Tanween like Noon with Kasrah

Written as:

يَوْمَئِذٍ ٱلْمُسْتَقَرُّ

Pronounced as:

يَوْمَئِذِنِ لْمُسْتَقَرُّ

How to pronounce each rule

Izhaar Halqi

- For Noon Saakin

نْ ⟶ نْ

Pronounced As		Written As
منْ أهل	⟵	مِنْ أَهْلِ

- For Tanween

ـٌ ⟶ ـُ + نْ

ـً ⟶ ـَ + نْ

ـٍ ⟶ ـِ + نْ

Pronounced As		Written As
نارُنْ حامية	⟵	نَارٌ حَامِيَةٌ
عبدَنْ اذا	⟵	عَبْدًا إِذَا
كـــاذبتِنْ خاطئة	⟵	كَٰذِبَةٍ خَاطِئَةٍ

Idgham with Ghunna

- For Noon Saakin
  1. Skip the ن
  2. Put imaginary (ّ) on the next letter + nasal sound with the next letter (2 beats).

Pronounced As		Written As
فميَّعمل	⟵	فَمَن يَعْمَلْ
منِّعمة	⟵	مِن نِّعْمَةٍ
مـــمَّسد	⟵	مِّن مَّسَدٍ
موَّرائهم	⟵	مِن وَرَآئِهِم

- For Tanween
  1. Change

ـٌ ⟶ ـُ

ـً ⟶ ـَ

ـٍ ⟶ ـِ

  2. Put (ّ) on the next letter + nasal sound with the next letter (2 beats).

Pronounced As		Written As
وجوهُ يَّومئذ	⟵	وُجُوهٌ يَوْمَئِذٍ
نارُ مُّؤصدة	⟵	نَارٌ مُّؤْصَدَةٌ
خيرُ وَّأبقى	⟵	خَيْرٌ وَأَبْقَىٰ
خيرَ يَّره	⟵	خَيْرًا يَرَهُ
ووالدِ وَّما	⟵	وَوَالِدٍ وَمَا

Idgham without Ghunna

- For Noon Saakin

Skip the ن

Pronounced As		Written As
أ لَّن	←	أَن لَّن
أ رَّءاه	←	أَن رَّءَاهُ

- For Tanween

Change

ـٌ → ـُ

ـً → ـَ

ـٍ → ـِ

Pronounced As		Written As
خيرُ لَّك	←	خَيْرٌ لَّكَ
عيشةِ رَّاضية	←	عِيشَةٍ رَّاضِيَةٍ
فيومئذِ لَّا	←	فَيَوْمَئِذٍ لَّا

Ikhfaa Haqiqi

- For Noon Saakin

Change ن → hidden (ن) with nasal sound (2 beats)

	Pronounced As		Written As
Light Ghunnah	مِـ(ن)ـشر	←	مِن شَرِّ
	يُـ(ن)ـفخ	←	يُنفَخُ
Heavy Ghunnah	فليَـ(ن)ـظر	←	فَلْيَنظُرِ
	عَـ(ن)ـطبق	←	عَن طَبَقٍ

- For Tanween

Change ـٌ → ـُ + hidden (ن) with nasal sound (2 beats)

Change ـً → ـَ + hidden (ن) with nasal sound (2 beats)

Change ـٍ → ـِ + hidden (ن) with nasal sound (2 beats)

Light Ghunnah:
- إِطْعَامٌ فِي ← إطعامُـنـفي
- يَتِيمًا ذَا ← يتيمَـنـذا

Heavy Ghunnah:
- صَفًّا صَفًّا ← صفَّـنـصفا

Iqlaab

- For Noon Saakin

Change ن → hidden م with nasal sound (2 beats)

Pronounced As		Written As
مِـمـبين	←	مِنْ بَيْنِ
فأَمـبتنا	←	فَأَنْبَتْنَا

- For Tanween

Change ـٌ → ـُ + hidden م with nasal sound (2 beats)

Change ـً → ـَ + hidden م with nasal sound (2 beats)

Change ـٍ → ـِ + hidden م with nasal sound (2 beats)

Pronounced As		Written As
كرامِـمـبررة	←	كِرَامٍ بَرَرَةٍ
محيطُـمـبل	←	مُّحِيطٌ بَلْ

The Rules of Meem Saakinah

أحكام الميم الساكنة

- **Meem Saakin: -**
  Is a Meem with no Harakah (م) or a Meem with a Sukoon sign (مْ)

- **Rules of Meem Saakin[5]: -**

1- Ikhfaa Shafawi إخفاء شفوى

2- Idghaam Mutamathelyne Sagheer إدغام متماثلين صغير

3- Izhaar Shafawi إظهار شفوى

First: Ikhfaa Shafawi إخفاء شفوى

- **Ikhfaa means**:- "hide", So it is the hiding of the origination of Meem by not letting the two lips come in complete contact.

- **Letters of Ikhfaa Shafawi** إخفاء شفوى

"ب"

- **The way of pronounciation:-**

If the Meem Sakin is followed by a "ب", the Meem is pronounced in a way that the two lips do not come in complete contact. A ghunnah with two beats is also done in this case

- **Examples:-**

رَبُّهُم بِذُنُبِهِمْ	يَعْلَم بِأَنَّ	فَبَشِّرْهُم بِعَذَابٍ

[5] Please refer to the chart page 31 to be able to find the rule and apply it while reciting Quran

Second :Idghaam Mutamathelyne Sagheer إدغام متماثلين صغير

Idgham means: -

"to mix" or to put on thing into another. It is the mixing or entering of a saakin letter "م" into a Mutaharrik letter "م" following it.

- **Letters of Idghaam Mutamathelyne Sagheer**إدغام متماثلين صغير "م"
- **The way of pronounciation:-**

If a Meem Saakin is followed by a "م", the second Meem is pronounced with Ghunnah with two beats.

- **Examples:-**

أَنَّهُم مَّبۡعُوثُونَ	وَرَآئِهِم مُّحِيطُۢ	وَءَامَنَهُم مِّنۡ

Third: Izhaar Shafawi إظهار شفوى [6]

- **Izhaar Shafawi means: -** "clear" or clear Meem
- **Letters of Izhaar Shafawi:-** All the Letters other than "ب", "م"
- **The way of pronunciation:-**

If the Meem Saakinah is followed by any letter other than "ب" , "م" , it has to be pronounced clearly by making a complete contact of the two lips.

- **Examples:-**

أَلَمۡ تَجۡعَلۡ	هُمۡ يُرَآءُونَ	هُمۡ عَن	صَلَاتِهِمۡ سَاهُونَ

[6] When the Meem is followed by (و) or (ف), the Izhaar should be stronger and it is called "Izhaar Shafawi Ashadd"

Rules of Meem Saakinah

مْ

Look at the following letter

If the following letter is ب

Ikhfaa Shafawi (إخفاء شفوى)

Pronounce hidden Meem + separation between the lips + Ghunna

عَلَيْهِم بِمُصَيْطِرٍ

If the following letter is م

Idghaam Mutamaathilayne Sagheer (إدغام متماثلين صغير)

Pronounce the seconed Meem + Ghunna

أَنَّهُم مَّبْعُوثُونَ

مْ

Izhaar Shafawi (إظهار شفوى)

Pronounce clear Meem without Ghunna

هُمْ فِيهِ

Al-Madd

المـــــــد

- **Al-Madd means**: Long.
  Conventionally, it may be defined as to make the Madd letters long under some conditions.

The way of pronunciation

Al-Madd can be prolonged from two to six beats depending upon its kind.

Letters to have Madd

Leen letters

1. Yaa "ى" Saakin preceded by a letter with a Fathah

Example: قُرَيْش

2. Waaoo "و" Saakin preceded by a letter with a Fathah

Example: خَوْف

Huroof Maddiyyah

1. Alif saakinah "ا" preceded by a Fathah

Example: بِحِجَارَة

2. Waaoo Saakinah "و" preceded by a Dhammah

Example: جُوع

3. Yaa Saakin "ى" preceded by a Kasrah

Example: دِينُكُمْ

Types of Madd: -

- Madd Tabee'ee مد طبيعى
- Madd Al-Badal مد البدل
- Madd Ewadh مد العوض
- Madd Aaridh Li-Ssukoon مد عارض للسكون
- Madd Al-Leen مد اللين
- Madd Waajib Muttasil مد واجب متصل
- Madd Jaa'ez Munfasil مد جائز منفصل
- Madd Laazim مد لازم

Madd Tabee'ee
المد الطبيعى

Madd Tabee'ee means the natural Madd. The natural Madd is simply one of the Madd letters ا or و or ى (Huroof maddeya حروف مدية) not followed by a Hamzah (ء) or a Saakin letter.

The natural Madd is prolonged two beats.

Example:-

مَّأۡڪُولِۭ	تَرۡمِيهِم	بِحِجَارَةٍ

Madd Al-Badal

مد البدل

Madd Al-Badal can simply be defined as (every Hamza preceding a Madd letter).
Madd Al-Badal, if not followed by a Saakin letter or Hamzah, is prolonged only 2 beats.

Example:-

ٱلْأَيَةَ	رَءَاهُ	بِـَٔايَـٰتِنَا

Madd 'Ewadh

مد العوض

'Ewadh means: compensation. Madd 'Ewadh is the replacement of a Tanween Fathah present at the end of a word while sopping at it, with an Alif Madd [7].

Madd 'Ewadh is prolonged two beats.

Example:-

صَفًّا	أَمْرًا	سَبْحًا	مَآءً	تُرَابًا

---

[7] Except for Taa Marbuta " ة ". The Reader should stop on Taa Marbuta and pronounce it like Haa" هـ " with Sukoon

Madd ‘Aridh Li-Ssukoon

مد عارض للسكون

Madd Aridh Li-Ssukoon means “temporary Madd for stopping ”.
If a Madd Tabee’ee is followed by a letter at the end of a word, which has been made Saakin temporarily because the reader has to stop at the word, the reader should prolong the Madd Tabee’ee to be Madd Aridh Li-Ssukoon.
Madd Aridh Li-Ssukoon can be prolonged 2,4 or 6 beats.

For the sake of simplicity, we will prolong it 4 beats..

Note: This Madd only exists if the reader stops on that word. If the reader does not stop on it, it should be considered as a Madd Tabee’ee (2 beats).

Examples:-

يَتَسَآءَلُونَ	ٱلرَّحْمَٰنُ	ٱلْعَظِيمِ	أَخِيهِ	سِجِّيلٍ

Madd Al-leen

مد اللين

Leen means “easy”.
The Leen letters:- A Waaoo (و) or Yaa’ (ى) Saakin preceded by a letter with a Fathah.

When should we do this Madd?
If one of the Leen letters is followed by a letter at the end of a word, which has been Saakin due to stop [8], the reader should prolong the Leen letter. The reader can choose to prolong it 2,4 or 6 beats.

Example:-

وَٱلصَّيْفِ	ٱلْبَيْتِ	خَوْفٍۭ

[8] If the reader will not stop, no Madd is applied.

Madd Waajib Muttasil

مد واجب متصل

Waajib means "Mandatory" and the Muttasil means "Joined".

If a Madd letter [ا or و or ى] is followed by a Hamzah (ء), which is present in the same word, the reader should prolong it 4-5 beats.

Example:-

ٱلسَّمَآء	ٱلسَّمَآءُ	شَآءَ	أُوْلَٓئِكَ	وَجِاْىٓءَ

Madd Jaa'ez Munfasil

مد جائز منفصل

Jaa'ez Means "permitted". **Munfasil means** "Seperated".

If a Madd Letter [ا or و or ى] present at the end of a word is followed by a Hamzah (ء) which is present in the beginning of the next word, the reader is supposed to prolong the Madd letter 4-5 beats which is Madd Jaa'ez Munfasil[9].

Examples:-

يَلْبَثُوٓاْ إِلَّا	ٱلَّذِىٓ أَطْعَمَهُم	ٱلَّذِىٓ أَنقَضَ	إِنَّآ أَنزَلْنَٰهُ

[9] If the reader stops on a word that ends with Madd sign like ٱلَّذِىٓ, the Madd will be considered as Madd Tabee'ee (2 beats)

Madd Laazim
مد لازم

Types of Madd Laazim.
أنواع المد اللازم

Madd Lazim Kalimee
مد لازم كلمى

- **Muthaqqal** **مثقل** **6 beats**
- **Mukhaffaf** **مخفف** **6 beats**

Madd Lazim Harfee
مد لازم حرفى

- **Muthaqqal** **مثقل** **6 beats**
- **Mukhaffaf** **مخفف** **6 beats**

1- Madd Lazim Kalimee Muthaqqal مد لازم كلمى مثقل :-

If a Madd Letter is followed by a Mushaddad letter, the reader is required to prolong the Madd letter.

It must be prolonged for 6 beats.

Example:-

ضَآلًّا	ٱلطَّآمَّةُ	ٱلصَّآخَّةُ

2- Madd Laazim Kalimee Mukhaffaf مد لازم كلمى مخفف :-

If a Madd letter is followed by a Saakin letter, which is present in the same word, the reader is required to prolong the Madd letter.

It Must also be prolonged no less than 6 beats.

Examples:- this is the only case in the Quran

ءَآلۡـَٔـٰنَ

3- Madd Laazim Harfee Muthaqqal مد لازم حرفى مثقل :-

If a Madd letter is followed by a Mushaddad letter, the reader is required to prolong the Madd letter.

This Madd must be prolonged for 6 beats.

Examples:-

Pronounced as	Written as
أَلِفْ لَـاْم مِّـيـْمْ صَـاْدْ (6 beats)	الٓمٓصٓ
أَلِفْ لَـاْم مِّـيـْمْ رَ ا (6 beats)	الٓمٓر
أَلِفْ لَـاْم مِّـيـْمْ (6 beats)	الٓمٓ

4- Madd Laazim Harfee Mukhaffaf مد لازم حرفى مخفف :-

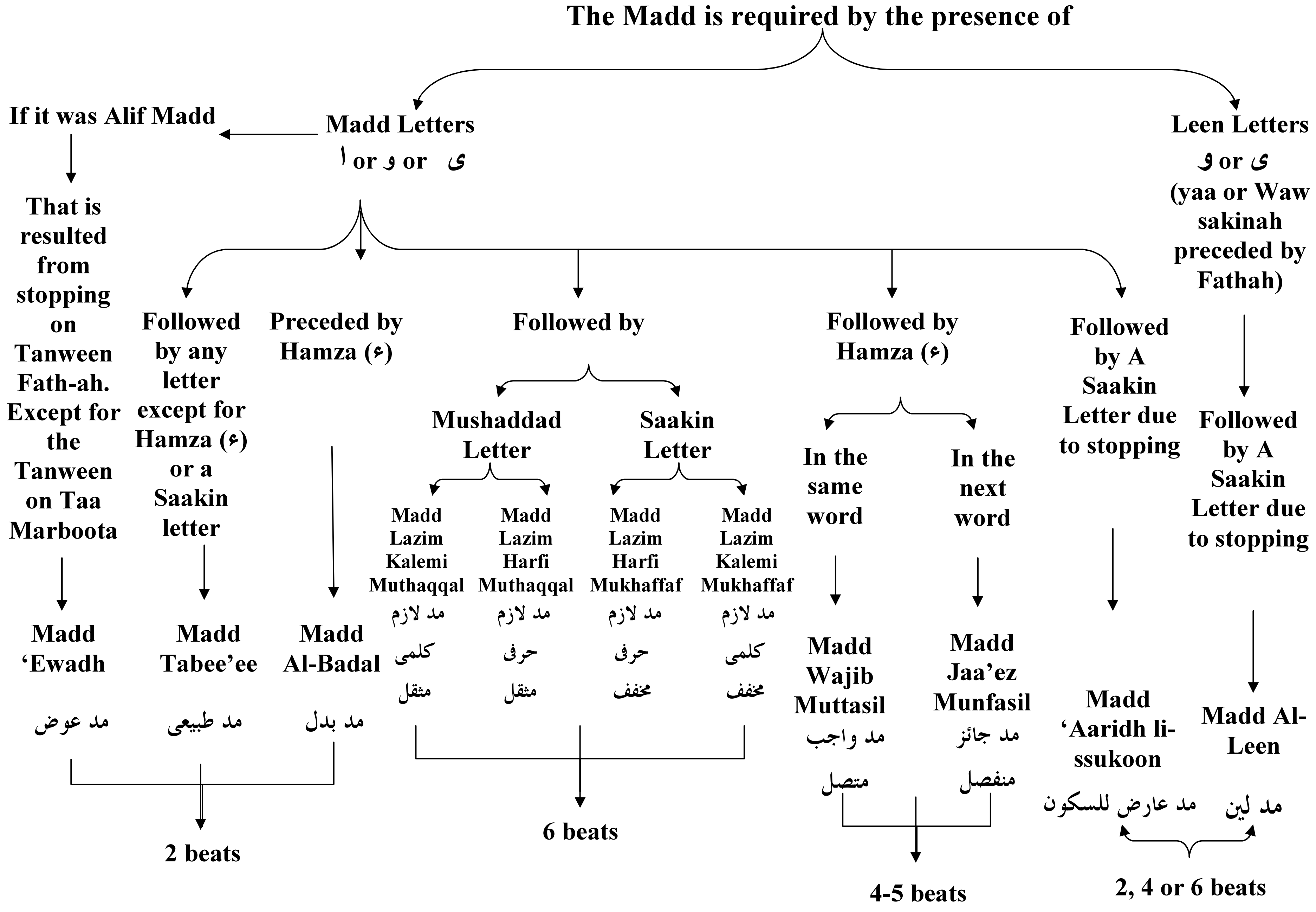
If a Madd letter is followed by a Saakin letter, both of them being present in the same letter, the reader is required to prolong the Madd letter.

This Madd must be prolonged 6 beats.

Examples:-

Pronounced as	Written as
كَـــافْ هَـــا يَـــا عَـــيْـــن صَـــادْ [10] 6 beats	كٓهيعٓصٓ
أَلِفْ لَـــامْ مِّـــيـــمْ صَـــادْ 6 beats	الٓمٓصٓ
أَلِفْ لَـــامْ مِّـــيـــمْ رَ ا 6 beats	الٓر
أَلِفْ لَـــامْ مِّـــيـــمْ 6 beats	الٓمٓ

[10] The Madd in the letters (ح ى ط هـ ر) is Madd tabee'ee that has only 2 beats


The Madd is required by the presence of
Madd Letters
ا or و or ى
Leen Letters
و or ى
(yaa or Waw sakinah preceded by Fathah)
If it was Alif Madd
That is resulted from stopping on Tanween Fath-ah. Except for the Tanween on Taa Marboota
Followed by any letter except for Hamza (ء) or a Saakin letter
Preceded by Hamza (ء)
Followed by
Mushaddad Letter
Saakin Letter
Madd Lazim Kalemi Muthaqqal
مد لازم كلمى مثقل
Madd Lazim Harfi Muthaqqal
مد لازم حرف مثقل
Madd Lazim Harfi Mukhaffaf
مد لازم حرف مخفف
Madd Lazim Kalemi Mukhaffaf
مد لازم كلمى مخفف
Followed by Hamza (ء)
In the same word
In the next word
Followed by A Saakin Letter due to stopping
Followed by A Saakin Letter due to stopping
Madd ‘Ewadh
مد عوض
Madd Tabee’ee
مد طبيعى
Madd Al-Badal
مد بدل
Madd Wajib Muttasil
مد واجب متصل
Madd Jaa’ez Munfasil
مد جائز منفصل
Madd ‘Aaridh li-ssukoon
مد عارض للسكون
Madd Al-Leen
مد لين
2 beats
6 beats
4-5 beats
2, 4 or 6 beats

Stopping at the End of Words[11]

Words Ending with Tanween Fat-hah

- حِسَابًا ← حسابَا
- أَتْرَابًا ← أترابَا
- مَآءً ← ماءَا

Changed into Fat-hah on the last letter + Alif Madd

Words Ending with Taa' Marbootah

- خَشِعَةٌ ← خاشعهْ
- ٱلْحَافِرَةِ ← الحافرهْ
- نَّخِرَةً ← نخرهْ

Changed into ه/ـه Saakinah, no matter which Harakah is on the Taa' Marbootah

Words Ending with any Harakah other than Tanween Fat-hah

- سَيَعْلَمُونَ ← سيعلمونْ
- طَعَامِهِ ← طعامهْ
- كَرِيمٍ ← كريمْ
- سِجِّينٌ ← سجينْ
- ٱلسَّمَآءُ ← السماءْ

Changed into Sukoon on the last letter

Words Ending with a Mushaddad Letter

- **If the letter is any letter other than م or ن or Qalqala letters:** عَدُوٌّ → **Stop with a Sukoon on Both Identical Letters with a small Jerk (Nabr) in the reader's voice**
- **If the letter is Meem or Noon Mushadad:** لَتُسْـَٔلُنَّ → **Stop with no Harakah and make Ghunnah for 2 beats**
- **If the letter is a Qalqala letter** ق ط ب ج د: وَٱلْحَجِّ → **Stop with Strong Qalqala**

Words Ending with Saakin letter or with Madd letter (ا or ى or و)

- وَٱنْحَرْ ← **No change**
- فَكَبِّرْ ← **No change**
- وَعَصَىٰ ← **No change**
- وَقَالَا ← **No change**
- رَبَّهُۥ ← Stop with (هـْ) Haa with Sukoon
- يُولَدْ ← Stop with Qalqala
- إِنِّيٓ ← The extra Madd sign at the end of the word, the reader stops on it ignoring this extra Madd sign and make a normal Madd for 2 beats.

---

[11] This is the way the reader should atop on any word while reciting Quran

The Qualities of the letters
صفات الحروف

Permanent Qualities Without Opposites
الصفات اللازمة غير المتضادة

1. **Qalqalah** القلقلة
2. **As-Safeer –** الصفير
3. **Al-Leen –** اللين
4. **Al-Inhiraf –** الانحراف
5. **At-Takreer –** التكرير
6. **At-Tafasshy –** التفشى
7. **Istitaalah –** الاستطالة

The Permanent Qualities with Opposites
الصفات اللازمة المتضادة

Aljahr الجهر	⟷	**Alham** الهمس
Ashiddah الشدة	**Attawassut** التوسط	**Arakhawa** الرخاوة
Isti'laa الإستعلاء	⟷	**Istifaal** الإستفال
Infitaa الإنفتاح	⟷	**Itbaaq** الإطباق
Idhlaq الإذلاق	⟷	**Ismat** الإصمات

First: The Permanent Qualities With Opposites

الصفات اللازمة المتضادة

Types & Definitions

Hams الهمس

- ***Literally*** means concealment
- ***Technically*** means *the continuation of the breath when pronouncing the letter due to weakness in its origin, causing weakness in its reliance on its makhraj*
- The following letters have this quality:

فحثه شخص سكت

Jahr الجهر

- ***Literally*** means to be apparent
- ***Technically*** means *the discontinuation of the breath when pronouncing the letter due to strength in its origin, causing it to rely greatly on its makhraj*
- The rest of the letters have this quality

Rakhwah رخاوة

• ***Literally*** means softness

• ***Technically*** means *the continuation of the sound while pronouncing the letter causing weakness in its reliance on its makhraj.*

• All letters other than the letters of shiddah and Tawassut have this quality.

At-Tawassut التوسط

• ***Literally*** means moderation

• ***Technically*** it means ***between strength and softness so that the sound is partially continued and partially discontinued when pronouncing the letter.***

• It is not a separate quality on its own but falls in between both shiddah and rakhawah.

• This quality is found in the following letters:

لن عمر

Shiddah الشِّدة

• ***Literally*** means strength

• ***Technically*** means *the discontinuation of the sound while pronouncing the letter causing it to rely greatly on its makhraj*

• The following letters have this quality:

أجدك تقطب

Isti'laa – الإستعلاء

• ***Literally*** means elevation.
• ***Technically*** means *the elevation of the back tongue towards the roof of the mouth when pronouncing a letter.*

• The letters that have this quality are:
خص ضغط قظ

Istifaal – الإستفال

• ***Literally*** means lowering or dropping
• ***Technically*** means *keeping the tongue lowered from the roof of the mouth while pronouncing a letter.*
• All letters besides the letters of *Isti'laa* have the quality of *Istifaal.*

Itbaaq – الإطباق

• ***Literally*** means adhesion
• ***Technically*** means *adhesion of the tongue to the roof of the mouth while pronouncing a letter.*

• The following letters contain this quality:
ص ض ط ظ
• Note: these letters also have Isti'laa.

Infitaah – الإنفتاح

• ***Literally*** means separation
• ***Technically*** means *keeping the tongue separated from the roof of the mouth while pronouncing a letter.*

• All letters besides the letters of *Itbaaq* contain the quality of *Infitaah*.

Idhlaq – الإذلاق

• ***Literally*** means fluency, purity in speech
• ***Technically*** means *the articulation of the letters with utmost ease from the sides of the tongue or lips as if they are slipping away.*

• The following letters contain this quality:
فر من لب

Ismaat – الإصمات

• ***Literally*** means desistance
• **Technically** means *the articulation of the letters with utmost strength and stability from their makhraj, without which the letter will not be articulated.*

• All other letters contain this quality.

Second: The Permanent Qualities Without Opposites

الصفات اللازمة غير المتضادة

Types & definitions

1. Qalqalah القلقلة

• ***Literally*** it means to echo

• ***Technically***, it is ***a permanent quality that creates an echoing sound or a slight vibration in the Makhraj.***

This quality is found in the following 5 letters:

ق ط ب ج د (قطب جد)

There are 3 levels of Qalqala as regards to the strength of its pronunciation.

- **Strongest**: when making waqf (stopping) on a mushaddad letter of Qalqala
- **Strong**: when making waqf on a sakin letter of qalqala
- **Weak**: when the sakin letter of qalqala is in the middle of a word

وَٱلۡحَجِّ	أَحَدٌ	صَدۡرَكَ
ٱلۡحَقُّ	ٱلصَّمَدُ	أَطۡعَمَهُم
وَتَبَّ	حَسَدَ	ٱلۡأَبۡتَرُ

2. As-Safeer – الصفير

• ***Literally*** means the whistle

• ***Technically*** it is ***the natural occurrence of a whistle like sound emitted while pronouncing the letters.***

• The following letters contain this quality:

س ص ز

3. Al-Leen – اللين

• ***Literally***, it means softness

• ***Technically***, it means the ***articulation of the letter from its makhraj with a natural ease and softness present in the letter.***

• The following letters have this quality:

- Waw sakinah (وْ) with a fatha on the letter before it
- Yaa sakinah (ىْ) with a fathah on the letter before it.

4. Al-Inhiraf – الانحراف

• ***Literally*** it means to deviate.

• ***Technically*** it is the ***slight deviation of the tongue towards the makhraj of raa while pronouncing laam and towards laam while pronouncing raa.***

• This quality is found in only the following two letters:

ل ر

5. At-Takreer – التكرير

• ***Literally*** means repetition

• ***Technically*** means ***the trilling of the tongue while pronouncing a letter that causes the letter to be pronounced more than once.***

• This is found only in

ر

Note: - Unlike other qualities, we must abstain from this quality while pronouncing this letter.

6. At-Tafasshy – التفشى

• ***Literally*** means to spread around

• ***Technically***, it is ***the spreading around of the sound of the letter in the mouth while pronouncing it.***

• This quality is found only in:

ش

7. Istitaalah – الاستطالة

• ***Literally*** means prolongation

• ***Technically***, it is ***the prolongation of the sound throughout its makhraj; from its beginning till the end (1.5 to 1.75 beat).***

• This is found only in the status of Sukoon or Shaddah for the letter:

ض

References

1. *"القرآن الكريم", The Holy Quran .*
2. Abdulwahid Hamid *"Graded Steps in Quran Reading"MELS-Muslim Education & literary services, Miami, FL. 2001.*
3. Hassan Bin Salim, *"القاعدة المكية", http://saaid.net/book/open.php?cat=2&book=98, 1994*
4. Haroon R. Baqai, *"let's beautify our recitation"- 3rd Edition, Faith Publication.*

Reviewed by

Dalia Mady

This Book,

This book teaches how to recite Quran the way it was revealed for those who do know how to read Arabic text. It goes gradually from the simplest rules of Tajweed that can be applied on the short Surahs that most people know and recite during Salah. The teacher can teach the rules step by step and apply them on the way on each Surah starting from Surah Annas "سورة الناس" until the learners can get all the rules on the way while they are reading from Quran.

May Allah teach us that which benefits us and may He benefit us with what He taught us.

Maha M. Rashed